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PROCEEDINGS  
OF  
THE ROYAL GEOGRAPHICAL SOCIETY.

[ISSUED MAY 5TH, 1866.]

SESSION 1866.

*Fourth Meeting, Jan. 8th, 1866.*

SIR RODERICK I. MURCHISON, K.C.B., PRESIDENT, in the Chair.

ELECTIONS.—*The Right Hon. the Earl of Arran; William Bevan, Esq.; Rev. J. Hunt Cooke; Dr. Lister, R.N.; Lieut. S. P. Oliver, R.A.; George Rehden, Esq.; Admiral Ramsay; William Gordon Wotton, Esq.*

ACCESSIONS TO THE LIBRARY.—‘Polish Experiences during the Insurrections of 1863-4,’ by W. H. Bullock, Esq. ‘Journal of J. G. Macdonald, Esq., during an Expedition from Port Denison to the Gulf of Carpentaria and back.’ Presented by the Authors. ‘Castaway on the Auckland Islands,’ by Capt. Thomas Musgrave, R.N. Presented by J. J. Shillinglaw, Esq. A book of Japanese Drawings. Presented by R. Carrington, Esq., F.R.G.S. ‘Vancouver Island and British Columbia,’ by Matthew Macfie, Esq., F.R.G.S. Presented by the Author. Continuations of Journals, Periodicals, &c.

ACCESSIONS TO MAP-ROOM.—Map of Virginia, showing the military positions during the late war, by C. Sholl, Esq. Six Atlases, presented by Miss Swinburne, viz.:—1. West India Islands belonging to Spain; 2. Orkney and Lewis Islands; 3. West India Pilot, by Jefferys, 2 vols.; 4. Atlas Maritimo de España; 5. The Atlantic Neptune, by J. Des Barres, Esq.; 6. Le Neptune Oriental (French). Ordnance Maps and Admiralty Charts up to date.

The paper of the evening was the following:—

1. *Second Journey into Equatorial Western Africa.* By M. P. B. DU CHAILLU.

My objects in going back to Africa were manifold. First, I wished to study still further the so-called primitive and unsophisti-

cated men of nature, in observing their habits, religion, mode of thinking, and language, as far as I could; and I hope I have been able to add something to our knowledge. I have written down many of their legends and fables. The long time I was obliged to remain in the Ashira country enabled me to acquire sufficiently the language of that tribe, and was of great use to me afterwards. I may say, that in their customs, superstitions, and legends, these people are all as I have represented them in my published work. In reading the books of Burton, Speke, and Grant, I find now and then words of Eastern Africa identical with those of the west, or nearly so. I have very little doubt that all along the equator, from east to west, these numerous tribes came from one parent stock; and I think it would prove very interesting to ascertain how the people have separated themselves into so many tribes, and what led to the splitting up of tribes into clans. I have not been able to obtain sufficient light on this subject to form a positive opinion.

A fact which greatly attracted my attention was the gradual decrease of the population both on the sea-shore and in the interior. My second journey among the inland tribes, where the white man and his fiery water have never reached, has proved to me that the cause of the gradual decrease of population in this part of Africa lies deeper than the influence of the white man. All travellers who go over the ground a second time say that the population is decreasing, although some attribute this to one cause and some to another.

Next to observing the customs of primitive races, I desired to plunge again into the great domain of Nature, and study the habits of the other living creatures which inhabit these vast forests; for wherever I have been the country, with very little exception, is a vast jungle, where man is but thinly scattered, and where no beast of burden can be found—man and woman being the only carriers.

I left London on the 5th of August, 1863, and reached the Fernand Vaz River on the 9th of October. I was received by the natives with great demonstrations of joy. Unfortunately on coming ashore the canoe which contained the greatest part of my scientific instruments, chronometer, &c., was capsized, and the loss was irreparable to me in that country. Happily by the end of the following August a new set reached me from England, and my greatest thanks are due to Sir Roderick Murchison and the Fellows of this Society for the great interest they took in having these instruments replaced, and also to Captain George, my old teacher, who superintended

their transmission. Permit me to state, that whilst I was detained for a space of ten months in waiting for these essentials, I was not idle. I employed my leisure time in collecting specimens of the fauna and flora of this productive part of the country, and remitted my collections to England, where, I am glad to say, they arrived safely, and have been in part deposited in the British Museum. I then commenced my journey into the interior. I will not detain you here with all the troubles which preceded my departure and attended the beginning of my journey. I shall proceed at once to state, that when I found myself at the head-waters of the Ovenga River, waiting, with my old friend the chief, Quengueza, for the Ashira porters which King Olenda was to send me, I had with me only ten men and boys. I could get no more. These men were to be my body-guard to the end of my journey. I had always grateful feelings towards them for the great confidence they placed in me. I felt safe with them, for they were people of my own tribe, the Commi, with whom I had long lived; and not a man, I believe, in that tribe would ever try to injure a hair of my head. I only wished that thirty instead of ten could have been induced to come with we, for if I had had a larger body-guard I should not have been driven back as I was. It was a great comfort to me to know that none of these men would be unfaithful to me. They trusted me, for they knew that I should never leave them in danger and sickness.

After a good deal of trouble, for the difficulties of transport in these regions are enormous, I reached the village of Olenda, in Ashira-land; situated 110 miles from the mouth of the Fernand Vaz, by the route I followed. Old Olenda received me with open arms, and said he loved me as he would a sweetheart; but I was obliged to say, when he became rather exacting in the way of presents, that I was afraid he loved my goods and not me. He wittily answered that he loved both.

From the country of the Ashira I passed through the territories of the Bakalai, Komba, and Avia tribes, on an excursion northwards to the Samba Nagoshi falls, which I had not succeeded in reaching on my former visit. The journey was full of hardships, but I succeeded. The distance was 50 miles N.E. by N. from Olenda. On the road I had a little adventure with gorillas. I had been wet the two preceding nights and days by continuous rains (for it rained 26 days during that month) and did not feel well—in fact, I was not strong enough to carry my revolver and gun. I was quietly going ahead of the party, when my attention was suddenly drawn to a crashing noise in the neighbouring trees. I thought it

was produced by a flock of monkeys. I advanced cautiously in order to see what they were doing, and, to my surprise, counted ten gorillas, who, as soon as they saw me, came down and made off for the dense forest. One old male alone remained, and came down half-way to look around and see what was the matter. He gave a terrific roar and looked at me. Happily, my men came up, and the monster made off for the bush. We must assume from this circumstance that the gorilla is, at least sometimes, gregarious—a feature of its habits which I denied in my former work. Whilst I am on this subject, I will take the opportunity to say that I am now convinced I was wrong in stating in my former travels that it was the chimpanzee and not the gorilla that the old Carthaginian navigator Hanno relates having captured alive, for during my late journey the negroes captured an adult female gorilla, and I had her in my possession several days. Full-grown animals may therefore have been captured, and the species is not uncommon near the sea-shore at one part of the coast. I have seen in this journey a large number of this wonderful beast, and have had four alive at different times. After these opportunities of further observation, I see nothing to retract in the account I have formerly given of the habits of the gorilla.

We reached the river Ovogui, and after a few hours' sail down the stream emerged into the great Rembo, which was much swollen. We saw nothing but deserted villages, which gave to the shores a look of monotony and sadness so common in Africa. Finally, we reached the village of Suba, of the Avia tribe, situated above the rapids and falls.

The falls and rapids are called together Samba Nagoshi. A legend runs that two spirits, male and female, dwell there, and cause the commotion in the waters to prevent people from descending and ascending the river. In the middle fall lives the spirit Foogamoo, who roars and impels the waters with tremendous force.

There are three falls. The first, called Nagoshi (after the female spirit), is nothing but a rapid, and the river there has two islands. I was quite disappointed, for I thought this was the main fall. But my guides then told me I must see the central fall, the Foogamoo, which was the great cataract, about 12 miles lower down. So after being delayed by two or three days of heavy rain, we started, and at the end of a long walk through the dense jungle we came before the great Foogamoo, the mighty spirit. The river here was about 150 yards wide, with an island in the midst, which breaks the fall into two, and consequently prevented me from seeing the other half. The fall on the side of the river where we stood was perhaps 70

yards wide. The other fall could not be more than 20 or 30 yards wide; but the greatest part of the stream falls on that side, and with tremendous force. The height of the fall was about 15 feet, and though grand, it was nothing in comparison with the mighty surge and foaming below the cataract, which rushed along, billow after billow, as far as the eye could reach.

On my return to Olenda from visiting the falls, I began to speak of going further into the interior, and said I should like to go through the Apingi country. But Olenda said I could not go through the Apingi country, because a few days after I left in my former journey my friend Remandji and his eldest son died, and that immediately the people had said I killed him in order to travel with his spirit. So I was obliged to abandon the Apingi route, and resolved to proceed through the Otanda country, a little to the south of Apingi.

Whilst we were making preparation for our journey, a fearful plague—the worst type of confluent small-pox—broke out, and the once beautiful and lovely Ashira country became a land of desolation and mourning. Nothing could be heard day and night but the wailing and moaning of the dying or mourners for the dead.

Finally, I prevailed on my good and noble Quengueza to go back to his country, although he did not depart until he had seen part of my luggage on the way, and made Olenda promise that he would send me with the remainder very soon. When I sent the first part of my luggage I called my men together, and said—"My children, I want you all to go with this luggage: I will follow with the remainder by-and-by. I am afraid that if you remain here you will get the plague also, and some of you may die. For myself, I am not afraid." They said nothing, went away, and in a few minutes came back, saying, "We cannot do what you told us, father; we cannot leave you in this land of sickness: who is going to care for you if we leave you? What would the white men, what would our own people, say? No; some of us must remain with you: if we are to get the plague we must get it, but we shall not leave you alone here among these savages, so name half of our number to remain with you." I cannot express with what feeling I heard them; they were so earnest. I took five and sent five, and so five went with the first half of the luggage to the Otanda country.

The plague afterwards increased in virulence. Olenda, my only friend, died, and many accused me of having caused his death by magical arts. My poor men became all ill. I stood alone, and wherever my eye rested, what a sight! living men looking like in-

animate carcases; others mad (for the disease brought insanity); maggots could be seen dropping from the bodies of many. What a heap of suffering humanity! It was not for a day, but for a whole month, that I had to endure the torment. You may conceive my wretchedness—indeed, I envied the poor and starving of our land; for although starving myself, I had a scene of horror around me from which they were exempt. In my forlorn state I felt that my reason would give way. But several of the sick men said, “Do not let your heart be troubled: you will go where you wish to go.”

Finally, our party having recovered, I succeeded in leaving the Ashira country for the country of Otanda. There I found my other men stricken with the plague, or small-pox, and the whole country, with the exception of the chief, unwilling to receive me, for, said they, wherever the white man goes, he brings death and kills the chief; witness Remandji and Olenda. As fate would have it, four days after my arrival Mayolo, the Otanda chief, became ill, and his life was in danger. Finally, he got better, and we then prepared for the continuance of our journey.

Mayolo was a good man, but very avaricious. I made the unpleasant discovery that he was practising one of the superstitious arts of the country upon me in order to open my heart towards him, that is, make me generous in giving him presents. This was the “alumbi,” and consists in administering to the guest operated upon doses of the powdered skull of a deceased ancestor, mixed with food cooked by the wife. My suspicions were aroused when I found the cooked meal sent to me with such great punctuality; but I had just obtained information of this strange custom, and refused to eat of the dish. The way the thing is prepared is this: when a chief dies his head is cut off and placed in the midst of a quantity of clay in a vessel. All the soft and liquid parts are absorbed, and the skull then preserved in the “alumbi” house; and when it is to be used the chief goes in and scrapes a quantity of powder off the bone. The saturated clay is also used for anointing the body as a charm.

Mayolo's village is situated E.S.E. of Olenda, the capital of Ashiraland, and is 40 miles distant from that town. After leaving it we travelled nearly due east and passed through the Apono country, meeting with many difficulties, owing to the fear of the inhabitants that we should introduce the plague amongst them. In one place they set fire to the bush to oppose our progress. The Apono have the custom of extracting always two of their upper incisor teeth; they are very warlike, but great drunkards. This is the last place

in travelling eastward that I found any knowledge of European goods or fire-arms amongst the natives; henceforward we entered the domain of the purely primitive tribes. Next to the Apono came the Ishogo tribe, a gentle and kind-hearted people, who excel in the manufacture of cloth from the fine cuticle of palm-leaves.

In this interior region I fell in with a wandering tribe of dwarf negroes. They never labour, but lead a vagrant life, remaining but a short time at the same place. They seemed to be the lowest type of human beings I had hitherto met with. They trap game and sell it to the tribes among whom they are for the time living, in exchange for plaintains. They are of light brown colour of skin, and though very short in stature the men are well made and generally hairy on great part of the body. The hair of the head is much shorter than in the negroes of this part. The women, of whom I measured several, are from 4 feet 4 to 4 feet 5 inches in height.

We next entered the Ashango territory; the country becoming more and more mountainous and travelling more difficult as we advanced. The road was a mere narrow path through a dense forest, and we were obliged to march in single file, up hill and down, over rocks and fallen trees, which encumbered the path and made our journey with the loads we carried most toilsome. Part of our cargo was plaintains, for provisions, and these make a very heavy load. At the village of Mongon, in Ashango (265 miles by road from the mouth of the Fernand Vaz), I found the height by aneroid barometer to be 2472 feet above the level of the sea. Ahead of us were occasionally visible the summits of a higher range; but there are no plateaux—all is ascent and descent. The sky in this mountainous region was generally obscured with clouds, and a light gray mist veiled the summits of the wooded hills. There is no dry season, properly speaking, in this hilly region, as it rains more or less all the year round. The greatest fall of rain I observed was 6½ inches in 24 hours. We frequently had to wade across streams, and were wet all day long. The Ashango were very hospitable to me, though they are a warlike people, and their porters were very exacting in their demands. The villages are larger than those of tribes near the coast; some of them a quarter or half a mile in length, and the houses are square at the ends, not round huts as in other parts of Africa. Some of the villages have as many as 300 huts. The villages are far apart, and are connected by the narrow forest-paths I am speaking of. I have no doubt Africa could be crossed by these narrow paths.

I was now getting forward on my journey very nicely. I was

beginning to hear of a large river ahead, on the banks of which live the Ashangui tribe, and had only to pass the Nyavi and Abombo tribes before reaching them. The slaves exported by these two tribes do not come down to the sea this way, but down the Congo River.

Everything was looking hopeful. Wherever I went I was well received, when an unforeseen accident suddenly put an end to my further progress.

We had reached the village of Mooaoo Kombo, 440 miles from the mouth of the Fernand Vaz, and the porters who brought us from the last village had left us there. The villagers had received us very well, and we had been there four days vainly waiting for the chief to supply us with a fresh supply of porters. Being put off from day to day I told my men we had better leave the village, to show the people we were vexed. So we went and established our camp near by. As I expected, the next morning the old men of the village came and addressing themselves to my men, said, "What! shall the spirit sleep in the forest when there is a house in the village for him? Come again to us, and we promise to take you forward to-morrow." After they had begged several times, I consented to go back. The chief, Kombo, soon made his appearance, and in the course of a grand palaver explained that the reason why we were detained was that the people ahead were afraid of us, and did not want us to pass. If we had chosen another road, he added, pointing to the north-east and south-east, there would have been no trouble. "Eat this goat and plaintains to-day," said he, "and to-morrow you shall be off."

Soon after the palaver was over my attention was drawn to four men entering the village. Kombo sent word to me to hide myself, as these belonged to the very people who opposed my passage through their district. At the same time he told my men to make them afraid by firing their guns. I scarcely knew what was going on until I heard the discharge of a gun, followed soon after by another. I then saw the people flying in all directions, and the chief came to me and exclaimed, "You say you do not come here to kill people; is not this the body of a man?" The gun which one of my men had fired had accidentally killed a man, who died without a struggle.

At once I saw the gravity of my position. Every villager had disappeared. I shouted to them to come back, for we had not killed the man intentionally, and I would pay the price of twenty men if they would let us have a friendly palaver. To back up my words I began to spread before me goods and presents, and some

few of the bolder men came forward saying, "Let us talk the palaver." But others said, "Let us have war; they have come to kill us." They did not agree amongst themselves, and knowing the negro character, I thought I could keep them in that mood for a while, and their excitement would soon be over. When lo! a woman came forward, tearing her clothes and crying out that her sister was killed. The shot which had killed the man had penetrated the wall of a hut and made a second victim. She was the wife of the man who wanted the palaver to be settled. So there was an end of all chance of peace. The war-drum was beat, and I could see emissaries starting off to call the people of neighbouring villages to the fight. They came all armed with spears and poisoned arrows. These events took much less time to occur than I now take to relate them. I ordered immediately a retreat, and stopped my men from firing, knowing that we were in the wrong.

We left the village in good order with all the more precious part of my baggage. Igala, one of my men, and myself were wounded, and the arrows were flying thickly around us, but I was resolved not to repulse the attack unless the villagers persisted in pursuing us.

After we had entered the narrow forest-path, a panic seized my men, and they began to throw away their loads in order to flee quicker. As I brought up the rear with the man who had been the cause of the disaster, I saw to my great dismay, my precious instruments, collections of natural history, photographs of scenery and natives, note-books and goods scattered in the jungle—the work of many months irrecoverably lost. My men threw away all that I most esteemed, but retained their loads of beads and other articles which they valued. They only stopped in their flight when forced to do so from sheer exhaustion. I received a second wound from a poisoned arrow, which pierced through the belt of my revolver and entered my side, but fortunately the poison was scraped from it in passing through the leather.

We had to run from 9 A.M. till 5 P.M., passing through three villages during that time, and we repulsed our assailants five times. We had another populous village, about one mile long, to pass through before reaching a friendly tribe, and being so exhausted we concluded that it would be more prudent to wait until its inhabitants were asleep, for then we might get through without fighting. We concluded to rest in the forest. My men slept, and towards midnight we rose. I sent scouts, who soon reported that everything was silent, and that all the inhabitants were asleep. We emerged from the dark forest, and when we came to the village

we gathered together, cocked our guns and resolved to sell our lives dearly if the villagers should attack us. Treading lightly, we went onward, passing house after house, and sometimes hearing the natives talk among themselves. In one place they were playing inside the hut on the harp, but did not hear us pass. There remained only a few houses to pass, when suddenly a bonfire was lighted, and we then thought we should have to fight our way. At this moment a man appeared, and I recognised his voice to be that of the chief with whom I had remained a week on my way into the interior. He said, "I hear a noise, perhaps you are the people of the white man; go on, we have no war with you." How glad I was to hear these words! But preserving silence, and still fearing treachery, we went onward through different paths. About four o'clock in the morning we came to a cassava-field. We ate some of it, though it might have proved poisonous, for cassava before being fit to eat must be soaked in water for a few days. My men rested for an hour, and then we proceeded once more towards the coast. I reached the mouth of the Fernand Vaz at the end of September. I was then in rags and penniless, but fortunately I found a vessel about to sail for London in a few days.

M. DU CHAILLU, at the conclusion of his paper, addressed the President as follows:—"And now that I have done, I should do violence to my feelings, Sir Roderick, were I to restrain the promptings of my heart and omit to thank you for your kindness and for the friendly feelings which you have always shown towards me. How often did I remember your encouraging words when cares and sorrows fell heavily upon me! For I knew that if I returned I should find in you a true friend; and I am sure that I express the feelings of all travellers who are toiling in distant lands when I thank you, in their name and my own, for the hearty support you are ready to give to us all."

M. Du Chaillu's paper, with a Map founded on his observations, will be printed in the 'Journal,' vol. xxxvi.

The thanks of the Society having been voted, the PRESIDENT then spoke as follows:—"It gives me sincere pleasure to find that you have received the communication of my friend M. Du Chaillu with your warm approbation; for certainly he has shown the truest devotion to the cause of geographical research. Yet, in all his exciting narrative, he has said very little of the difficulties he had to overcome before he landed a second time on the shores of Africa. Now, in speaking of him, I wish you to recollect that although the former remarkable work of the ardent explorer was supported by myself, Professor Owen, and others, as being essentially truthful, yet it was known that it was harshly treated by certain critics. The author, deeply feeling the injustice of these criticisms, resolved to repair once more to the scene of his former labours,

but not before he had by study made himself master of those powers of observation which would enable him to fix the longitude as well as latitude of the places he might visit. Thus instructed, he devoted the greater part of the means he had accumulated by the sale of his 'Equatorial Africa' to the purchase of such a cargo of goods, weapons, photographic apparatus, dresses, and presents for the natives, as would enable him to succeed. His object was one of the grandest description, for it was no less than to penetrate through the mountainous region of Western and Central Equatorial Africa, where no traveller had ever set his foot, and to reach, if possible, some of the Western sources which feed the great reservoirs of the Nile; or, failing in that, of endeavouring to determine, at least, the origin of the great River Congo. You have all heard how, when he was advancing successfully and after he had made many astronomical and other observations, an unlucky accident brought upon him the calamities by which his enterprise was cut short. But even as they are, his results are of considerable importance; for he has not only corrected the geography of his former field, but advanced about 150 miles further into the interior than on the previous occasion. The courage, self-reliance, and perseverance shown by this traveller when alone among barbarians, and surrounded by terrible difficulties, are worthy of our admiration; for, whether we look to the prostration of all his followers by disease, and the dreadful visitation which had afflicted the native tribes—to his judicious conduct as long as peaceful intercourse could be maintained, or to his unshaken gallantry when a struggle for life became inevitable—in all respects I recognise in M. Du Chaillu a true type of the country which gave him birth; and if France has just right to be proud of him, we also, as well as our kinsmen the Americans, among whom he has also lived, may claim him as our own."

Professor OWEN said that the part of the world which M. Du Chaillu had endeavoured to explore was one of the most difficult that now remained to be opened to our knowledge. It was most inimical to human life, and full of conditions that demand the most indomitable spirit in an explorer, united to a constitution of iron mould, fitted to endure trials and to come out successfully from such a field of research. We must not expect that he can have much to say with regard to his zoological researches during this last journey, owing to the unfortunate circumstances under which his travels came to an untimely close. But he (Professor Owen) would not have the audience suppose that M. Du Chaillu's second journey in Equatorial Africa had been entirely without its fruits for Natural History. It was a characteristic of this traveller to omit no opportunity to observe and to record what he saw of the habits of the strange forms of life that he met with in these unexplored forests; and it was also his habit to take every possible pains to collect and to transmit, for the purpose of the systematic naturalist, those objects which he thought would be of service. The results of these endeavours he might briefly sum up to be these:—First, the most complete set of illustrative specimens of that most extraordinary animal, the gorilla, for the true knowledge of which we are in a great measure indebted to M. Du Chaillu. We have now in the British Museum a finer skin of a great old male even than the first which he brought over, and which until we received the second was the only true grand exponent of that colossal, massive, and diabolical-looking quadruped. With the male, we have now several specimens, sent on this second voyage, of the female and of the young of different ages, all of which aid in enabling us to complete the Natural History of the gorilla. We have received from him, I think, the largest example of that curious exception among mammalian quadrupeds, the scaly lizard, as it is called in old works of Natural History, but a true warm-blooded animal of the genus *Manis*, adapted to feed upon the hosts of termites which abound in the part of Africa in which M. Du Chaillu travelled. If it be not a rare variety, it may prove to be a new species of *Manis*. In his first book he made known to us the remarkable habit

of that smaller anthropoid ape, the chimpanzee, in constructing complex nests in trees—rivalling in size the nests of the great eagle, but stronger—in which it takes its repose. He has transmitted one of these examples safely, and we have it now in the British Museum, enabling us to demonstrate the accuracy of his first description. In his first voyage he also made us acquainted with the habits of a small otter-like animal, which he observed, in some of the small tributaries of the rivers, darting with singular velocity after fish, which constituted its food. From these habits, and from what he observed of its structure and dentition, he conceived it to be a true carnivorous, or piscivorous, aquatic mammal, and he gave to it the name of *Potamogale velox*. Unluckily, the skeleton and skull of that particular quadruped were lost on his first journey, and he was able to bring home only the skin. The skin was exhibited and remarks were made upon it at the Zoological Society. It was said, "Here is an instance of M. Du Chaillu's inaccuracy: this animal is introduced to us as an aquatic species of Carnivora; but it is evident from the character of the skin that it is a Rodent—a guinea-pig, or something of that kind." The name of *Mythomys* was proposed for the animal in commemoration of the supposed fabulous statement. M. Du Chaillu said if he went to Africa again he would send them a *Mythomys*, and they would see whether it ought to be called *Potamogale velox* or not. An entire specimen preserved in spirits had since reached this country. He (Professor Owen) thought it perhaps a fortunate circumstance that he himself was not the recipient of the *pièce de conviction*: it was sent to the Professor of Natural History in the University of Edinburgh, Professor Allman, who had written to him to say that M. Du Chaillu was quite right; the animal was a true carnivorous quadruped; M. Du Chaillu had assigned to it its right office in nature, and the name which he had given it would remain. M. Du Chaillu had also sent home large collections of invertebrate animals, to assist in completing our knowledge of the fauna of this rich portion of Tropical Africa, including a very extensive series of the Diurnal Lepidoptera. These things cannot be collected and preserved without unremitting industry, and they are evidences of a real hard-working traveller. He had never supported M. Du Chaillu in the sense of an advocate. He had no personal acquaintance with him when he first came to this country. His first letter to him was one of pure business with reference to the gorilla. He had closely scanned every line that M. Du Chaillu had written on the habits of the gorilla, and if there had been any habit ascribed to that animal which was irreconcileable with its structure, he should have detected the error from the knowledge he had been previously able to obtain of its conformation. But he could not find one: on the contrary, every statement concurred and agreed with those characteristics of the gorilla in which it differed from every other species of anthropoid ape. The well-known case of the harp with strings of vegetable fibre was another instance of the unjust attacks made upon the traveller. It was averred that no harp, with tunable strings, could be made of dried grass or vegetable fibre. M. Du Chaillu said he would send one home, and he had now done so. It was found upon examination that the strings were really made of vegetable fibre, and were capable of producing musical sounds. On the points, therefore, on which M. Du Chaillu had been most severely criticised he has turned out to be correct; and on that ground they were bound to receive his evidence and to give him credit for accuracy. His statement that there was a cannibal tribe of blacks had been confirmed by Captain Burton. The only point on which he was assailable was, unquestionably, the figure of the gorilla which appeared in his first book, which was taken from a copy and not from his own specimens. The reason was because the publication of the book could not be delayed to allow of the production of an original plate from his best specimen, then under the hands of the taxidermist,

and now in the British Museum ; therefore the best possible figure that could be got was put by the publisher into the book. The source ought to have been acknowledged ; but in books of that kind such acknowledgements are not always met with, and the haste of publication offers ground of excuse. A similar instance occurred in Mr. Ellis's book on Madagascar with regard to the figure of the Aye-aye. Mr. Ellis did not possess a specimen, and the best possible figure extant was therefore given, taken from a work previously published, but not acknowledged. M. Du Chaillu's fault was equally venial, and as easily explained. The amount of work which M. Du Chaillu had accomplished during the time he was out, and in so extremely difficult a country, entitled him to great credit. We owed a debt of gratitude to every man who toiled, amidst disease, hunger, and danger, in these trying climates, in order to send home collections to our museums, and to add to our knowledge of the wonders of creation.

The PRESIDENT remarked that M. Du Chaillu had sent one of the native harps to him, and he had deposited it in the hands of the finest lady harp-player that he was acquainted with, the Duchess of Wellington, who has assured him that musical sounds may be produced from it, though the strings are made of fibres of grass. It was also important for geographers to know that the astronomical observations made by M. Du Chaillu were correct. They had been sent to Greenwich for computation, and he would call upon Mr. Dunkin, of the Royal Observatory, to testify to their value.

Mr. EDWIN DUNKIN said he had been astonished at the multitude and accuracy of M. Du Chaillu's astronomical observations. He had employed a computor nine hours a-day for ten days, and he had given six hours a-day himself to the task, and they had only been able to go through one-half of the calculations. This would give some idea of the immense amount of labour which M. Du Chaillu had gone through with regard to astronomical observations, and he could therefore add his own testimony to that of Professor Owen that M. Du Chaillu must be a most energetic and hard-working traveller. He had at present been able only to compute the observations for latitude, those for longitude being as yet in course of computation. He might say, however, that the number of the observations taken at certain points enabled us to fix their geographical position with great accuracy. He would instance *Mayolo*, in the Otando country, as one of these places. At this station, no fewer than thirty lunar distances were observed for the determination of the longitude.

Mr. W. WINWOOD READE had passed, in 1862, nine days at Goumbi, on the Fernand Vaz ; he had also been among the Fans, almost at the same time as Captain Burton, though in a different part of their country, and they both found that M. Du Chaillu had truly stated that these people were cannibals. He also made inquiries about the harp of vegetable fibre, and found that what M. Du Chaillu had stated was correct. When at Goumbi he made inquiries respecting the difficulties of going into the country, and he came away with the conviction that it was utterly impossible for any white man to penetrate more than four days' journey into the interior. He ventured to say that nobody except M. Du Chaillu could possibly have done it, and he was enabled to do it from having formerly traded a long time in the river, and from his knowledge of the native languages. Traders are the only people who have influence among the tribes. With respect to the gorilla and its habits, he would not go into that question ; he would only say he adhered to the opinions which he had formerly stated at the Zoological Society, and should always be ready to defend them.

Mr. HARRIS said he had been living for several years on the coast near Sierra Leone, and could confirm M. Du Chaillu's statements with regard to the native harp, which was also used in that part of the country. He had brought specimens home himself. With regard to the *alumbi*, a very similar practice prevailed in the Sherboro district : the natives did not keep the remains of their

ancestors in their houses, but when they were going on a journey, or to do anything of importance, they always sacrificed to the remains of their forefathers. As to cannibals he had met a tribe, called the *Bushy*, who were eaters of human flesh, and he knew them to pack the flesh of their prisoners in hampers similar to that shown by M. Du Chaillu, and carry it some days for the purpose of food. With regard to the small-pox, he would ask M. Du Chaillu if the natives inoculated for that disease?

M. DU CHAILLU.—No.

Mr. J. CRAWFORD said he agreed with nearly all that M. Du Chaillu had stated; but with respect to the dwarfs forming a distinct tribe, he confessed he could not admit that part of his narrative. He would ask M. Du Chaillu if it was not possible that they might belong to the same race as the tribes around them, and had been expelled from the villages because they were dwarfs, in the manner that prevails among some Eastern nations: as in the case of lepers, who are confined to villages set apart for them, a practice followed also by the Jews under the Levitical law? But M. Du Chaillu had not stated whether these dwarfs differed from the surrounding tribes in any other respect than in stature, or whether they spoke a different language.

M. DU CHAILLU said the natives of Equatorial Western Africa have longish woolly hair, while these dwarfs have very short hair on the top of their heads. They look like the Bushmen of South Africa. It was difficult to say more. They were so afraid of him that he could get very little information, but he had carefully measured several individuals and had recorded the observations in his Journal, which would soon be published.

### *Fifth Meeting, Jan. 22nd, 1866.*

VISCOUNT STRANGFORD, VICE-PRESIDENT, in the Chair.

PRESERVATION.—*J. H. Lydall, Esq.*

ELECTIONS.—*John R. Andrews, Esq.; Henry Walter Bates, Esq.; Algernon S. Bicknell, Esq.; Samuel Bowring, Esq.; Francis Collison, Esq.; Frederick E. Davis, Esq.; Charles Henry Gatty, Esq., M.A.; Richard Musgrave Harvey, Esq.; Archibald J. Little, Esq.; J. H. Lydall, Esq.; James Dyce Nicol, Esq., M.P.; T. Valentine Robins, Esq.; Captain W. Rooke, R.A.; Charles Sholl, Esq., C.E.; Arthur Keppel Cowell Stepney, Esq.; Alfred Wilkinson, Esq.*

ACCESSIONS TO THE LIBRARY SINCE THE LAST MEETING, JAN. 8TH, 1866.—‘Victoria Falls, Zambezi River,’ folio, by Thomas Baines, Esq. ‘Verba Nominalia; or Words derived from Proper Names,’ by R. S. Charnock, Esq., Ph.D. ‘Sur la Structure en éventail du Mont Blanc,’ par M. Alphonse Favre. All presented by the Authors. ‘An Accurate Description of Persia, and the various Provinces thereof,’ date 1673, by John Ogilby, Esq. Presented by John Power, Esq., F.R.G.S. ‘A History of the Island of Dominica,’ by Thomas Atwood, Esq. ‘Histoire de l’Égypte sous le Gouvernement de Mohammed-Aly,’ par M. Felix Mengin. Both added to the Society’s Library by purchase. Continuations of Journals, Transactions, &c.